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of such problems occupies three-fifths of the book. It is the intention of the author to offer a "clear-cut set of standards" rather than a "chaos of confused possibilities."

This third part of the book is divided into problems of "personal morality" and problems of "public morality." The first are "primarily problems of private life, problems for the individual to settle," while the second are "those wider problems which the community as a whole must grapple with and solve by public action." The assignment of problems to these compartments is exceedingly naïve, arbitrary, and illogical. In the first he includes such problems as health, competitive athletics, alcohol, smoking, chastity, divorce, gambling, and censorship of art; in the second, international peace, industrial wrongs, political corruption, and eugenics. It is difficult to see why divorce is any more a personal problem than eugenics, or any less a public problem. Such a division assumes the method of solution at the start. Again, there is a very facile solution of the difficult problems of the day; economic interest, for instance, is asserted to be an "unearned" income, and this is proved in half a page.

It is doubtful whether a textbook in ethics should devote a major part of its space to concrete social problems, or whether the class in ethics is the place for the student to secure a "firm, intelligent attitude toward the vital moral problems of the day." The sociologists are coming very prevalently to the belief that social problems can best be approached through social psychology, through an understanding of the attitudes and motives of the groups involved. Such an approach is especially desirable and necessary in cases of definite group conflict, such as industrial and labor problems. A series of discrete and disconnected problems, approached through an absolute and general moral criterion, can receive only the most superficial treatment, from the standpoint of arguments for and against; consequently the principal aim must be to impart "good advice" on the basis of arbitrary, cut-and-dried decisions in regard to the problems.

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*The Public Schools and Women in Office Service.* Boston: Women's Educational and Industrial Union, 1914. Pp. xv+187.

The report published in this volume makes a further addition to our specific knowledge of occupations—office service for women. A very careful and detailed study has been made of the commercial training

of these women from the standpoint of conditions prevailing in the business, in the school, and in the homes from which these girls and women come.

More than 500,000 women in the United States are employed in office service. "It ranks among the foremost occupations for women in its opportunities for development and advancement and in the superior conditions of work" (p. 172). Up to the present time, however, adequate vocational training for office service has not been provided either by private business schools or by the public high schools. The investigation shows education to be the most important influence determining the kind of work a girl can enter, the initial wage, and the length of experience necessary to secure a higher wage. The longest and the broadest possible preliminary training is urged and the close correlation of the general course in the high schools with the special vocational training. Responsibility for the adequacy of this training is placed upon educator, vocational guide, or placement agent, and upon the business man. Definite principles for the guidance of each are given, some of which (as is suggested in the Introduction to the volume) have already been incorporated in the New Clerical School of Boston and in new commercial courses introduced in the general high schools.

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*Negro Culture in West Africa.* By GEORGE W. ELLIS, K.C., F.R.G.S., formerly Secretary of the U.S. Legation in Liberia. Introduction by FREDERIC R. STARR, PH.D., SC.D., Professor and Curator of Anthropology in the University of Chicago. New York, 1914. Pp. 290, 2 charts, 32 illustrations, map, and index.

This book is not, as the title might suggest, a description of the institutions and social life of West Africa as a whole. It is rather an intimate study of a single tribe, the Vais, whom the writer, for a number of years secretary of the United States legation at Monrovia, Liberia, had unusual opportunities to know. The Vais occupy a small strip of territory on the borders of Liberia and Sierra Leone, between the Western Highlands of the Soudan and the coast. They are a Mohammedan people, as yet but slightly influenced by contact with Christian missionaries. They have a unique distinction of being the only Negro group which has invented an alphabet of its own. This alphabet, the